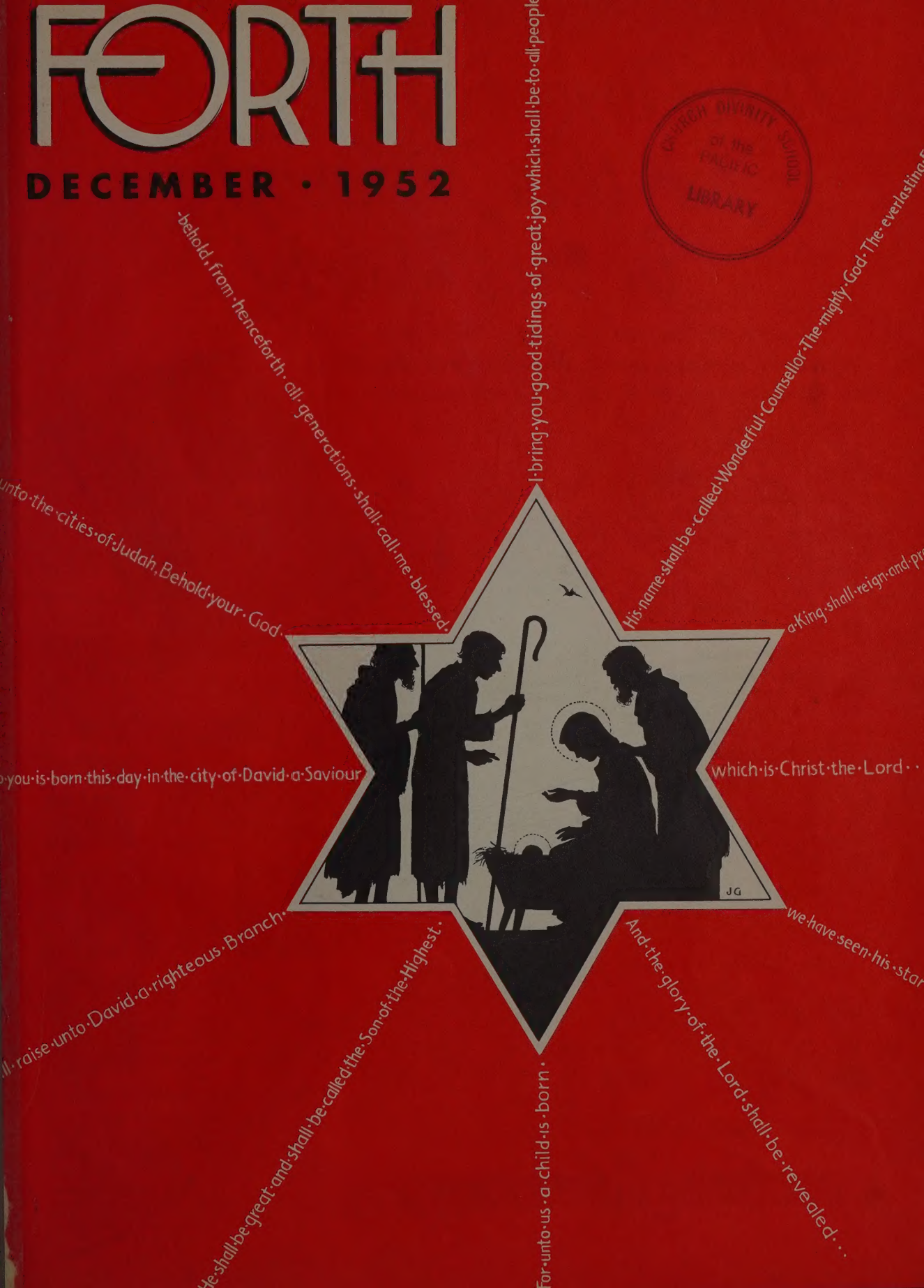


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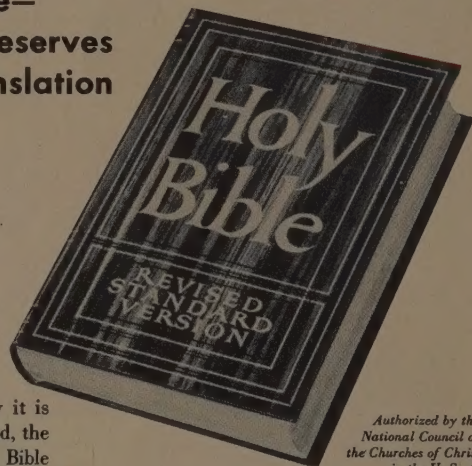
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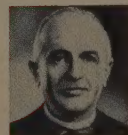


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1 Cor.
10:24
Acts
10:34

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Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Revised Standard Version

I rise before dawn and cry for help;
I hope in thy words.
Let no one seek his own good, but the good of his neighbor.
And Peter opened his mouth and said: "Truly I perceive that God shows no partiality . . ."

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Turning the Pages

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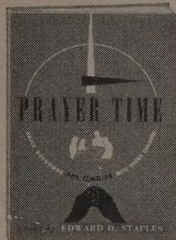
Alaska Reunion

Listening In On General Convention will recall to the hundreds of men and women who were in Boston many of the highpoints of that important gathering. It will give a certain reality to the Convention to the many more thousands who were not there. But this record and the pages of *FORTH* which last month were devoted almost entirely to a report of General Convention cannot recall some of the most cherished moments in Boston. One such moment was the reunion dinner at Toll House in Whitman, Mass., of fourteen members of the *FORTH* 1951 Alaska Tour. The group had as their special guests of honor the Bishop of Alaska and Mrs. Gordon.

And at the dinner all the conversation was not about the 1951 Tour; some of it centered around the plans for the Tour this coming summer. These plans are taking shape rapidly and we shall hope to announce them presently. The indications are that the 1953 Tour will surpass all its predecessors. Plans, of course, will be published in full in these pages, but in the meantime plan to see the Church in Alaska in 1953.

continued on page 2

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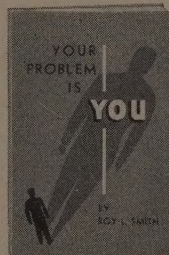
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Turning the Pages

continued from page 1

A Gift for Christmas

At this time of the year it is customary for the Publisher to remind you that the ideal inexpensive Christmas gift for nephews and nieces, uncles and aunts, and your very special friends of both sexes is a subscription to FORTH, The Magazine of Inspired Adventure. This year I'm going to make another suggestion. I'm going to suggest that you give the Publisher a Christmas present. And the present he would like is a greatly enlarged family of FORTH subscribers. This Christmas, can not every subscriber get another subscriber? That would double FORTH's circulation and enable us to give you an even greater magazine.

We have reproduced the cover of this issue as an attractive Christmas folder which we will be pleased to send in your name to anyone you designate as the recipient of a gift subscription.

Council in Session

The National Council, which is assembling for its December meeting in Seabury House, Greenwich, Conn., as this issue reaches our subscribers, includes the members elected at the General Convention in September (see November, page 9). A report of this meeting will be included in the January number.

Your Favorite Sermon

How Can I Make Prayer More Effective was voted the most helpful sermon topic in the first nationwide survey of sermon subjects recently conducted by *Guideposts* magazine. Other themes in the order of their helpfulness were How Can I Make the Greatest Contribution in Life, Ways to Increase Religious Faith, How Can Religion Eliminate Worrying, Happier Families through Religion, the Religious Approach to International Problems, the Religious Approach to Social Problems, the Religious Approach to Economic Problems, and How Can I Take My Religion into My Business Life.

The plan for the sermon subject survey was developed by Churchman

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FORTH

VOL. 117 NO. 11
DECEMBER 1952
Editor WILLIAM E. LEIDT

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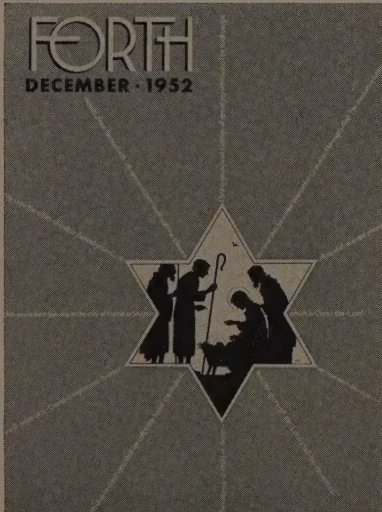
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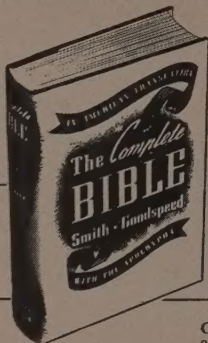
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THE COVER. Our unique cover design was drawn especially for FORTH by the well-known Churchwoman-artist, Jessie Gillespie.

FORTH—December, 1952

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Check Your Calendar

DECEMBER

- 1 St. Andrew
- 2-4 National Council. Seabury House, Greenwich, Conn.
- 9-12 General Assembly, NCCC. Denver, Colo.
- 14 Church of the Air. CBS. 10:30-11:00 a.m., EST
- 17, 19, 20 Ember Days
- 21 St. Thomas
- 25 Christmas
- 26 St. Stephen
- 27 St. John the Evangelist
- 27-January 4 United Student Christian Council Study Quadrennial meetings: Baltimore, Md.; Parkville, Mo.; Palo Alto, Calif.
- 28 Holy Innocents. Parish Corporate Communion for Students

JANUARY

- 1 Circumcision
- 6 The Epiphany. Fifth anniversary, consecration of the Rt. Rev. George Purnell Gunn, D.D., Bishop of Southern Virginia
- 9-11 Annual Meeting, Presiding Bishop's Committee on Laymen's Work. Seabury House
- 10 Thirty-fifth anniversary, consecration of the Rt. Rev. William Procter Remington, S.T.D., retired
- 13-14 Bi-Racial Sub-Committee. Seabury House
- 15 Fifth anniversary, consecration of the Rt. Rev. Charles Francis Hall, D.D., Bishop of New Hampshire
- 18-24 Church and Economic Life Week
- 25 Conversion of St. Paul. Theological Education Sunday. Fifteenth anniversary, consecration of the Rt. Rev. Robert Franklin Wilner, D.D., Suffragan Bishop of the Philippines



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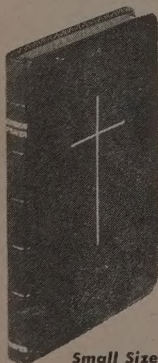
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H248x — Same in Red \$9.00
H249x — Same in Blue \$9.00

HARPER & BROTHERS, New York 16

Turning the Pages

continued from page 2

Willard A. Pleuthner, author of the new book *More Power for Your Church* (New York, Farrar, \$3.75). Author also of an earlier best-seller *Building Up Your Congregation* (Chicago, Wilcox & Follett, \$2.50), Mr. Pleuthner is a vice president of the advertising firm of Batten, Barton, Durstine & Osborn.—W.E.L.

READ A BOOK

A REVIEW BY

THE REV. JOHN W. SUTER, D.D.

The Worship of the Church by Massey H. Shepherd, Jr., with the assistance of the Authors' Committee of the Department of Christian Education of the Episcopal Church (Greenwich, Seabury, Church's Teaching Series IV, \$2.50), is skillfully written. The author, professor of church history in the Episcopal Theological School, is a sound historian with a generously furnished mind and a good eye for balance. There is an admirable twenty-four-page bibliography and a short index.

In a brief review one cannot touch upon all the merits of a book of this scope, but a few examples will, it is hoped, whet the appetite. One of the best chapters is the third, Liturgical Worship, where, in a score of pages, Dr. Shepherd gives the real meaning of *liturgy*, not only in terms of the word's history but also with reference to what we do in Church today. By distinguishing between order, ritual, and ceremonial, and expounding the correct use of each of these often misused terms, the author clarifies a situation which is often befogged by a slipshod choice of words.

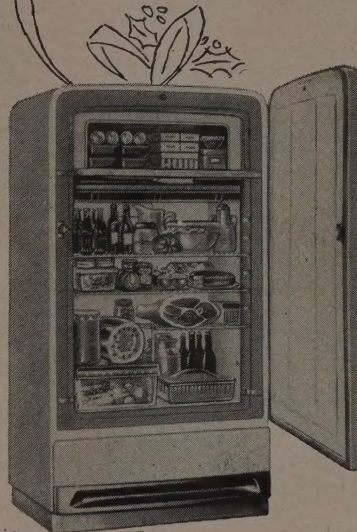
"Some people," says Mr. Shepherd, "are startled to learn that in no place does the Prayer Book say anything about the colors that we commonly associate with the seasons of the Christian Year. The only

continued on page 30

• The Rev. JOHN W. SUTER, D.D., sometime Executive Secretary of the Department of Christian Education, is Custodian of the Book of Common Prayer and a master at St. Paul's School, Concord, N. H.

FORTH—December, 1952

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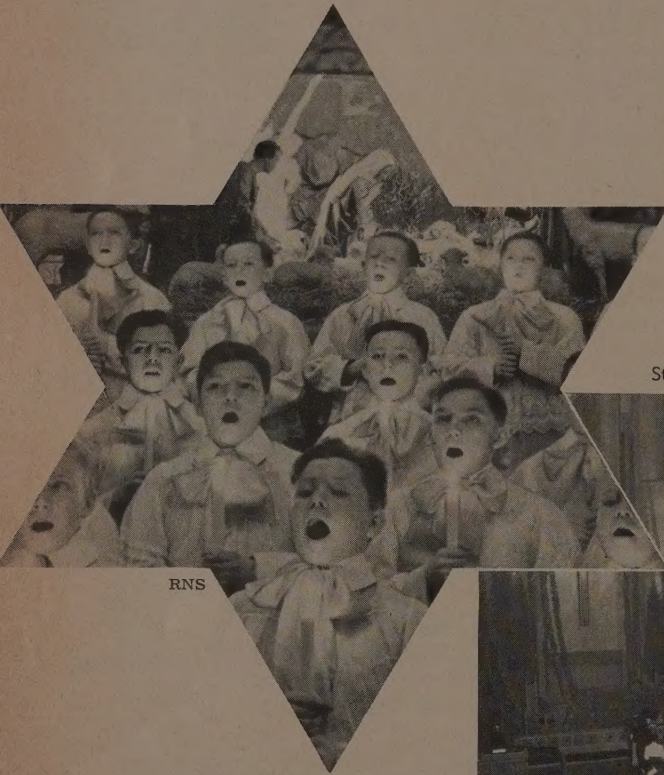
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presiding Bishop's christmas message 1952



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St. George's Church, New York



CHRISTMAS is near! We are told in advertisements the number of days remaining. The Post Office reminds us to mail packages promptly. The show windows of stores are filled to repletion. Lighted trees appear in city squares and on suburban lawns.

Yet amid all the distraction and bustle associated with the Christmas season, how many of the millions of our people will remember the deep inward spiritual meaning:

Here we recall the great event of all time. The Word became flesh and dwelt among us. In Him was life, and the life was the light of men. In a time of world confusion and perplexity, when many are anxious and over-burdened, when others have lost their central purpose and way, surely at Christmastide comes the call to repentance, to re-consecration, and to thanksgiving to God. The real Christmas is not to be found in externals but within the human heart. As we kneel at the table of the Lord on Christmas Day, we learn one of the great lessons of life, that they who wait upon the Lord will renew their strength.

So I wish you a Christmas in which you will experience the gifts of the Living Christ. Yes, Christmas is near. This is the real significance of that fact of the calendar, Joy to the World! The Lord is Come.

Aug. K. Shinn

PRESIDING BISHOP





DELICATE tracery of ruined arches in Stuttgart church bespeaks work still to do



REFUGEES are serious German problem. Three hundred live in this bomb shelter.



FUTURE cathedral for Bishop Demmel of Bonn cannot be built without American aid



VISITOR in Germany, Mr. Pepper stands between the Rev. Werner Küppers, dean of Old Catholic seminary, and the Rev. Raymond Maxwell, World Council of Churches

THE Old Catholic Churches in Germany, Austria, and Holland, together with other Churches in the war-torn countries of Europe, are making heroic efforts to re-establish all aspects of their parish life. Their task of reconstruction is complicated by the many problems involved by the influx of refugees, both as an aftermath of the war and more recently as a result of political persecution in Europe.

I recently had the opportunity to observe this situation as a guest of the Federal Republic of Germany on a thirty-day study tour in West Germany and Berlin. I visited the Old Catholic parishes in Cologne (FORTH, June, page 22), Munich, Bonn, Wiesbaden, Frankfurt, Stuttgart, and Karlsruhe and was able to see the fruits of previous grants made by the Episcopal Church to the Old Catholic Church and to understand some of their present needs.

Before the war there were thirty-five parishes of the Old Catholic Church. Twenty of them have been rebuilt or repaired. Twelve new parish churches have been built since the war to accommodate and

• *The Rev. ALMON R. PEPPER is Director of the Department of Christian Social Relations of the National Council.*

AMERICAN OLD CATHOLIC

By the Rev. ALMON R. PEPPER

serve the refugees, in addition to the work already being done.

The Old Catholic Church, the Evangelical (Lutheran and Reformed), and the Roman Catholic Church are the three Churches which are officially recognized in Germany. They receive aid from the State, which taxes every acknowledged member of the Churches and contributes certain additional assistance for the needs of the Churches.

The World Council of Churches, largely through funds donated by the Episcopal Church, has given additional support to the reconstruction program and for assistance to refugees. Assistance during 1952 has gone largely for support of clergy in the East Zone of Germany, for ministry to the refugees, and for relief centers in the West Zone.

Bonn Seminary Rebuilt

Through this aid, they have also been able to rebuild the seminary at Bonn. This seminary has five students in residence now and has its own dean, the Rev. Werner Küppers, who is also rector of a parish church and professor of theology at the University of Bonn. Other professors at the seminary are drawn from the parish churches. The development of this seminary is essential to the growth and the education of the clergy in the Old Catholic Church.

Some of the church buildings which were only partly damaged, such as the churches at Karlsruhe and Wiesbaden, have been repaired with our assistance. In Frankfurt a barracks or wooden church building was built with our funds and continues to be a boon to St. Willibrord's congregation. At Bonn and Cologne completely new buildings are needed, and at Stuttgart the Old Catholics hope to make arrange-

FORTH—December, 1952

AID HELPS CHURCHES REBUILD

PEPPER, D.D.

ments to rebuild the partially destroyed Anglican church.

In spite of the strides which have been made, the needs are still great. Development of the physical needs of the Old Catholic Church have been somewhat neglected in order that the Church might devote more of its energies to the rehabilitation of refugees.

Refugees Flood In

There are now ten million refugees in Germany, with an increasing number coming from the East Zone. Many of the refugees are too old to support themselves. Tuberculosis, rampant among the people, is difficult to combat because of the crowded housing conditions.

Many live in single-story barracks which formerly had been prisoner-of-war shelters, others live in bunkers, and some in shacks in the country. German families who have more than a given number of rooms in their homes are required to accommodate refugees. There are also many people who have not been able to prove they are victims of political persecution which is a prerequisite before they can receive assistance from the State or find work. These people are urged, but never forced, to return to the East Zone.

Among the refugees are clergy of the Old Catholic Church who need supplementary salaries and transportation. They try to visit their scattered members among the refugees, which in Bavaria and some parts of Austria means traveling great distances. Motor bikes or small automobiles are the only answer to this problem. The overall program of the World Council of Churches and the Church World Service helps to feed and clothe refugees while they find shelter and seek work in their new surroundings.

FORTH—December, 1952



GROWTH of Old Catholic Church in Germany depends in large measure on seminary in Bonn. Episcopal Church, through World Council, sent funds to rebuild it.



KARLSRUHE Old Catholic church was rebuilt with help from Episcopal Church

It was interesting to note how adversity has encouraged the Churches to co-operate with each other. It is not uncommon to see or hear of Evangelical Churches offering temporary shelter to Roman Catholic, Old Catholic, or Eastern Orthodox congregations, and for Roman Catholic Churches to be used by Evangelicals. This is especially true in the areas where there are large concentrations of refugees.

West Germany is recovering its economic, cultural, and religious life, but the recovery will not be secure unless outside help from the United Nations, supplemented by sister Churches, continues to assist the refugees. At Bonn, Bishop J. J. Demmell expressed his appreciation for this help; and at Bern, Archbishop Andreas Rinkel, speaking on behalf of all the Old Catholic bishops, said that the Churches could not have recovered without the help of the Episcopal Church and the World Council of Churches.



ANOTHER of twenty rebuilt churches is Old Catholic's in Munich, formerly Anglican

THE Rev. John E. Culmer, rector of St. Agnes' Church, Miami, Fla., has been appointed by Governor Fuller Warren as a member of the Dade County social welfare board. One of eight on the board, he is probably the first Negro appointed by a Florida governor to a governmental body in the State.



WEISBADEN'S church also has been rebuilt since war with American Church aid

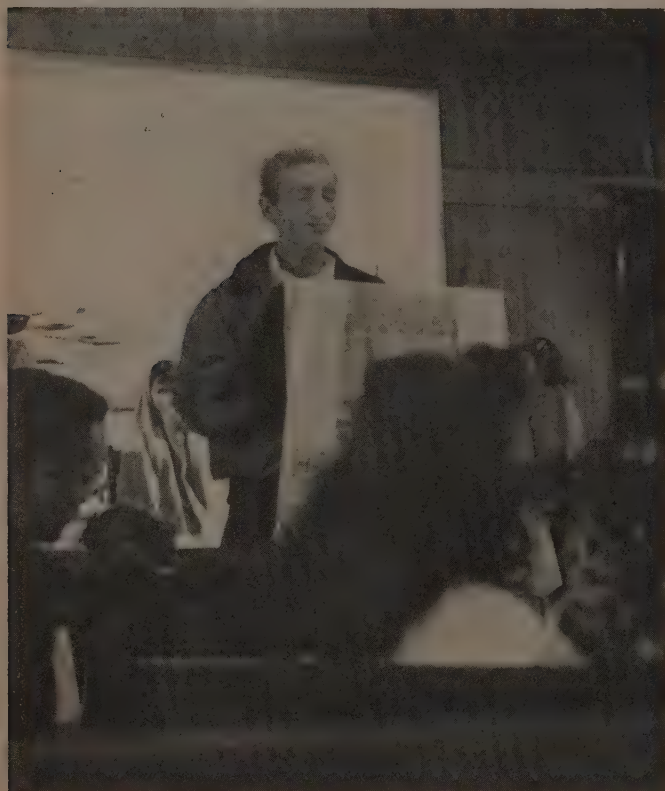


PROCESSION forms for Christmas pageant at San Pablo, one of two Spanish-speaking churches in Phoenix, Ariz.



ANGEL walks into church with actors in Nativity scenes and others dressed as peoples of foreign nations. Pageant was prelude to distribution of gifts from children's Christmas Box Project.

ELIAZER OSORIO, superintendent of San Pablo's church school, reads Christmas story in Spanish during pageant



Children Share



WILL I GET ONE? Youngsters crowd eagerly to receive gifts sent to them by children in parishes far away. Right, Mexican-American child sets out for home, happily clutching Christmas present.

FORTH—December, 1952



SAN PABLO is primarily mission for Mexican-Americans, though people of many other heritages also are members. Large and active program features such events as this pageant. Through children's Christmas Box Project, gifts arrived at San Pablo for every child. Project amounted to \$12,263.37 and 70,423 gifts during past triennium. It is described in illustrated folder, *The Children's Offerings*, also telling of Birthday Thank Offering and Children's Missionary Offering.



CONGREGATION is both Spanish- and English-speaking, and services are conducted in both languages. Woman's Auxiliary of San Pablo Mission, which works actively with St. Anne's Guild of Trinity Cathedral, Phoenix, wrapped and tagged presents from Christmas Box Project. Birthday Thank Offering funds helped build San Pablo's new church.

Christmas Blessings



VICAR of San Pablo is the Rev. Walter H. Dugan. Church of England missionary in Chile for twenty-one years, he has had wide experience with Spanish-speaking peoples. Under his guidance, San Pablo has expanded to point where he is hard put to it to guide all its varying programs. Among unusual money-raising ideas were two cotton-picking days when members worked in fields, eating common meal they contributed.

By All Means Let It be Heard

CHURCH MAKES GROWING USE OF RADIO AND TELEVISION

By the Rev. JAMES W. KENNEDY, D.D.

COMMUNICATION is the chief business of the Christian Church. All through the ages the urgent priority has been "by all means let the message be heard." The Bible is a series of recorded communications from God to man and from man to God, passed on through one to many. But before there was a Bible, or permanent building, or organized Christian group, the Good News of Christ was broadcast by the Christian Church often with a kind of frenzy to meet a deadline. Jesus Christ Himself was God's living Word to men, the very best means of communication of God with men.

"The concern of the early Christians was to publish the glad tidings of the mighty acts whereby Jesus and His disciples turned the world upside down. In spreading the Good News, these early Christians used every means of communication known to the ancient world. . . .

"Along the broad highways of Rome sped couriers with letters containing news and godly admonitions from Paul to the little groups of Christians at Antioch, at Philippi, at Corinth, and in the imperial city itself. Later, when the hordes of the barbarian north swept down upon Rome, groups of devoted monks, the public relations men of their day, laboriously copied out the Good News for their own and future generations. And with the invention of the printing press, the same glad tidings were spread abroad, in the languages of many peoples and races, so that it could be said again, as at the first Pentecost, that every man heard in his own tongue the wonderful works of God.

"So in this day, if the Church would carry its message to the farthest corners of the earth, and so fulfill its divine commission, it must not only preach the Word from its pul-

A Christmas Special

The dramatic story of the life of CLEMENT CLARKE MOORE will be portrayed in a special broadcast entitled A Visit from St. Nicholas on

The Saturday before Christmas

December 20

5 p.m. EST

NBC Network

pits, but must spread it through the religious and secular press, the motion pictures, and via radio and television, that again every man may hear through the medium that he best understands, what God is doing through His Church today." *

Twin Miracles

This is why the Episcopal Church has undertaken to use radio and television as effectively and with as much consecration as possible, believing that the spread of the Word by every instrument at hand is still the primary responsibility of the Christian Church. How then is the Christian Church, and the Episcopal Church in particular, using the technique of mass communication to bring the Good News of Christ to every man in a time when many voices vie persistently and often violently for men's attention?

The twin miracles of radio and television enable us to go through closed doors and speak to men in the intimacy of their own homes, and give a fleeting opportunity to reach those who seldom give the Church a chance to be heard. By all means the Word of God must be spoken with clarity and power, and the radio-television preacher, speaker, announcer, actor, and producer must "deftly divide the word of truth" and make it vital and real.

A recent survey among the 6,500 clergy of the Episcopal Church brought some very heartening replies concerning the use of the modern communication methods of radio and television, as added instruments for the spread of Christ's kingdom on earth.

Number of letters sent 6,500
Number of cards returned 1,044

Number of individual radio and television programs listed (206 of these shared with other groups) 602

Program Type	Number
Devotional	245
Sunday Service	156
Question and Answer	2
Bible	3
Family Program	4
Religious News	10
Music	5
Sermon	8
Church School	2
Television	16
Miscellaneous, ranging all the way from teaching and counseling programs to special events and programs built around a single personality	151
	602

A grand total of 602 programs on the air for Christ and His Church. Reduced to a few bare statistics the response is not so impressive. But

continued on page 23

• The Rev. JAMES W. KENNEDY, D.D., is Acting Executive Secretary of the Department of Promotion's Division of Radio and Television.

*From the Report of the Press Committee at the Third World Conference on Faith and Order held in Lund, Sweden, August 15-28, 1952.

By DAVID A. CRUMP

LAST summer the Rev. P. B. "Tubby" Clayton told a group of students gathered around him in London, "It was only five years ago that we were afraid to send you young Americans into a certain section of the East End because of what people there were saying. But we sent you, and now through God's grace and through five years of your labors, they aren't saying those things about Americans any more. They have come to know and love America and Americans because you have come to them."

Our group, known as the Winant Volunteers, had come to England for the summer to work with the young people in the Churches of London's East End. We found, however, that we were not only representing our Churches but also that we were representing America to thousands of British subjects.

It was not long before we realized that our predecessors had indeed made many friends in the five years that the program had been in effect

DAY-LONG excursions to England's countryside are arranged for city children. Here boys shyly enjoy tea and sunshine.



THE WINANT VOLUNTEERS are U. S. students who spend a summer living and working with parishioners on London's East End. Above, work is combined with a Thames River boat ride, as a group of Winants discuss future plans with the director of this international Christian good will program, the Rev. P. B. "Tubby" Clayton, who is seated at left.

WINANTS ARE WELCOME IN LONDON'S EAST END

and that in the heart of the Cockney there was a warm affection for the Winants.

The program was started in 1947 when Tubby Clayton, realizing the serious need for leaders for the youth groups in the East End, came to America to seek help. The British supply of young men had been severely cut by conscription, so Tubby, in his tour through the United States, asked American students to come to England to help for the summer. Students from New England to Texas heard Tubby and en-

joyed his jolly sense of humor and moving sincerity.

He went from campus to campus, acquainting the students with the situation in his home city as few people could, for Tubby has lived in London for more than the past half century. Small groups gathered about him after he had addressed an assembly and often they did not disperse until far into the night.

Tubby's crusade was encouraged by the late Hon. John G. Winant, former ambassador to the Court of St. James. Mr. Winant was well known to the Cockneys in London for he was always among the first arriving to aid the injured and the homeless after the bombings of the

continued on next page

● DAVID A. CRUMP is a senior at Virginia Theological Seminary, Alexandria, Va.



PADRE CLAYTON (above) is founder of Winant program which is interjecting vitality into London East End's weary churches. Movement was named for John G. Winant, late ambassador to England, who aided bombed East Enders during World War II.

Winants . . . continued

last war. He was loved by the Cockneys and the group is, in a sense, a memorial to him.

There were seventeen students in the first group of Winants, and in the five years since then, the number has grown to fifty. We paid our own expenses to and from England but the rewards of the summer's work were worth many times the expenditure involved.

No Winant had come to Britain as a tourist; on the contrary, each had come to live and work with the people of London's East End. The six-week period is one intended for growing understanding and trading of ideas between the Winants and their British neighbors. The time in London is spent in one locality. This fosters a sense of belonging to the community and to the people who live there. Perhaps the greatest contribution the Winant can make to those in his community is the gift of vitality and encouragement which he brings with him from America to the most ravaged and wartorn section of London.



INVESTIGATING hole in a tree, London child gets an assist from the Rev. William Allam, rector of All Hallows, Bromley-by-Bow, for whom David Crump worked. Winant Volunteers work mainly with parish youth groups which worship together, clean bombed churches, help pay their parishes' bills, hold weekly socials (above).



The people in the East End, the Cockneys, are distinct from every other class of British people by their peculiar accent. They live along London's ninety-six miles of docks, amid her thousands of industrial plants, and often far from green grass, healthy air, and sunshine. But despite the depressing conditions of their environment, the joy in the Cockney heart finds its way into the merriment of the Cockney song.

Winants have been impressed with these sturdy folk and have admired them not only for what they are, but for what they have done as well. It was the Cockney regiments that so distinguished themselves in World War I. It was the Cockney of the East End who stood up under the continuous bombing of World War II.

I went to London to be the third consecutive Winant Volunteer to work at All Hallows Church, Bromley-by-Bow. This Church is in the heart of London's East End. There are many like it in London today as an aftermath of the social disruption caused by the war. There are big churches struggling along with little congregations, big parishes with a few people spread out in all directions. This was All Hallows'.

The rector, the Rev. William Al-

FOR these East End youngsters, the biggest possible treat is the smallest, cheapest sweet; in England candy is rationed



lam, and I agreed that however I could help, my efforts should be directed toward helping him build a stronger fellowship. Mr. Allam welcomed the help of a Winant Volunteer, for even a small parish is a big task, and to handle it alone during the year was tiring and difficult. I felt at once that he was the kind of man with whom one was glad to work and I was happy to serve as a volunteer.

My work was mainly with the youth of the parish. Together we planned many outings, picnics, and trips to the country. We had dances, parties, discussions, and speakers. But our work was by no means entirely social. Each Sunday we went to different churches in London as visitors to worship and pray with a new congregation, and to see the Church of England in broader aspect.

Toward the end of the summer, the group turned to the task of cleaning up their bombed church in order to prepare it for a special Eucharist. The old church had been hit in September, 1941, and the congregation was forced to use a temporary church. That Eucharist was an inspirational service, with the young people participating in the bombed church which they had helped to make alive again.

Before leaving the parish for an afternoon in the country, the group would go into the church for prayers together. Attendance increased at the Sunday evening service, largely as a result of the young people's organization and the influence it had on the members.

My work also included parish calling which I thoroughly enjoyed, for the Cockneys are warm and friendly people. I also spoke to many different groups, women's guilds and men's clubs, and as my summer in England drew to a close, I "preached" two sermons at the Sunday services. The experience was a thrilling and unforgettable climax to the summer's work.

I am grateful that such an opportunity was made possible for me. I shall never forget the Britons in that East End, and I shall always be thankful for the many ways I saw God's Holy Spirit working through them and in our efforts together.

These people have accepted the



AT ST. HILDA'S Settlement, London, smiling, happy children hang on to each word read by Bickley Flower, one of Volunteers

efforts of the Winant Volunteers. They have responded to a program set up for them and have taken the initiative from then on. With the encouragement of an American friend who comes for the summer, these people are building again for the future. During the winter months when the faces of the Winant Volunteer ranks are changing, these Cockneys look forward to spring when the new Winants will come.

Four New Missions Have 5,200 Members

FOUR new missions were admitted by the convocation of the Mexican Episcopal Church this year, adding 5,200 baptized persons to Church membership. One English-speaking mission, Christ Church, is located at Guadalajara; two others are at Amealco and Alejandra.

The fourth, San Miguel Tenancingo, came into the Church as a result of a situation that is unusual but not unprecedented in the Episcopal Church. An independent group who broke away from Rome some twenty-five years ago applied for membership in the Mexican Church. After long negotiations, a bishop, three priests, and their congregations are now in the process of meeting all requirements concerning doctrine, discipline, and worship of the Church. This will take at least two years. The clergy at San Miguel Tenancingo, meanwhile, are permitted to continue ministering to their respective congregations.

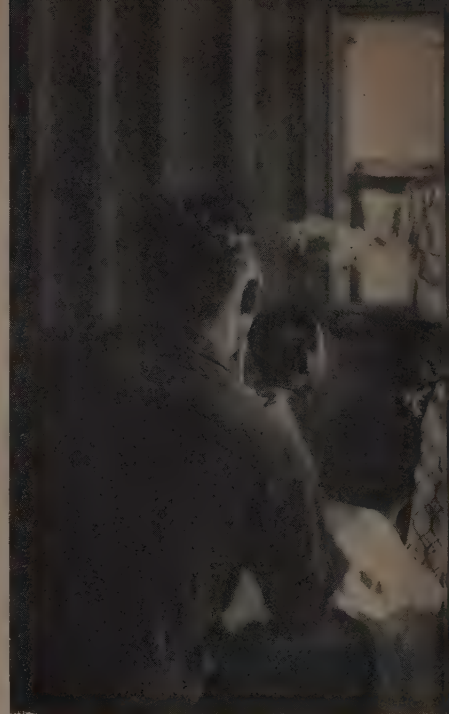


CONJURING up the sultry hills and cane fields of their homes in Puerto Rico, migrant laborers, flown to upper New York State to help at harvest time, relax after work

SINCE 1948 there has been a minister each summer among the Puerto Ricans at the Farm Co-operative Camp at Brant, N. Y., and on neighboring farms. Their work is in connection with the migrant ministry in New York State and twenty-two

other States. This ministry is made possible through the co-operation of the Churches through the Home Division of the National Council of the Churches of Christ. Migrant work is also one of eleven co-operative projects included in the 1952

CHRISTIAN MINISTRY is brought to Brant by Mr. Cortright and Jaime Quioñones, who has been working at Camp for five years. Here Mr. Cortright gives out literature.



PILOT experiment in teaching Puerto Rican migrant laborers. Each literacy method is led at Brant Farm Co-operative

These Men Pro

United Thank Offering budget. (FORTH, November, page 10). It is also one of the objects aided by offerings on the World Day of Prayer.

This past summer for the first

Willing, energetic, Puerto Ricans are good workers



FORTH—December, 1952

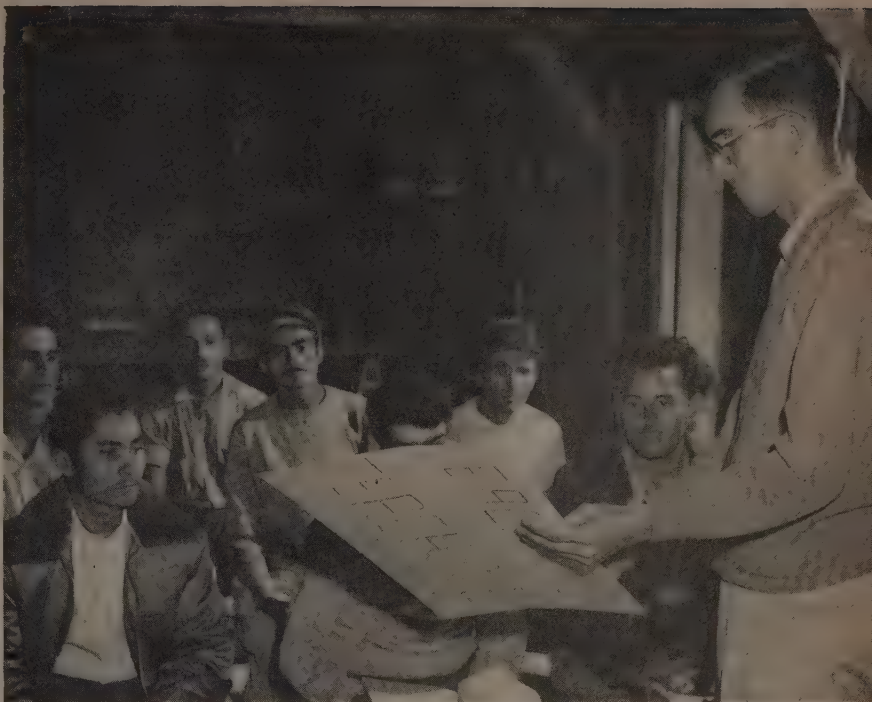


... speak English according to world-famed Laubach method, N. Y., by Richard Cortright (see page 27)

...ce Our Food

time the ministry has included instruction in English. Lessons were given by Richard Cortright who has developed his program in terms of the immediate needs of the labor-

cook at Brant Camp; right, worker sings in fields.



SIMPLE phrases Puerto Rican migrants can use in talking to their boss and members of community are easily taught and eagerly learned. Some also learn to write in Spanish.

ers. He taught them basic phrases which are necessary for shopping, finding work, and general conversation. He employs the Laubach method of teaching.

The program at Brant also includes recreation, religious services,

talent shows, help with personal problems and letter writing, and adult classes. It is designed to relate the migrant workers to the community and to ease the loneliness which results from economic, cultural, and language barriers.

HEALTH of migrants is safeguarded by such methods as mobile X-ray unit. Mr. Cortright frequently has acted as interpreter for men to police and health officials.

nd Erie County
osis Association Inc.
X-RAY SERVICE



News from our Missionaries

A Joyful Christmas in Tokyo

WE had a grand Christmas here (St. Margaret's School, Tokyo)! I was so happy that Ellen Booth, whose home diocese is Maine, arrived in time to share it. She is beloved by the whole school already, and is a source of joy and companionship.

I would like to describe some of our Christmas activities. I'll start with the primary school and its 425 youngsters between six and twelve years. The first five grades gave warm ski caps and harmonicas to the fifty children in the National Orphanage for the children of lepers at Kusatsu. The sixth grade bought yarn and knitted a pair of wool socks for each child.

The primary school also gave a play, *The First Christmas*. Parents helped with the costumes and the finished production was quite lovely. We began this last year with the class who are now the seventh graders. Last year's entire cast came over for every practice, much concerned that this year's cast perform the Annunciation scene with the proper adoration, and the shepherd scene with just the right mixture of amazement and fear.

The junior school's contribution was a pageant given in the chancel of St. Margaret's beautiful chapel. The entire student body of seven hundred junior high girls participated in the singing of Christmas hymns which was part of the pageant. The junior Christian girls' club visited a nearby hospital with flowers, and put on a complete Christmas party at an orphanage some distance from the school. They

taught the children Christmas carols, played games with them, furnished refreshments and a small gift for every one of the eighty children.

The senior school students gave one of the most inspiring programs of Christmas music heard in Tokyo in many years. This program, including unusual and ancient English, European, and Chinese Christian ballads and carols, was sung before the American women's club.

The choir gave the same program in our chapel for all the students and parents at a candlelight service on Christmas Eve. Every seat was packed and every aisle full. The chapel was lighted only by the candles held by each person, and the lovely chancel with its many potted cedars and the brown wood of the reredos looked like a forest aglow with lights.

The senior Christian girls' club took Christmas to another orphanage, and many of the girls of the club carried on smaller projects of their own in their homes. One of these girls, who has been a Christian less than a year, invited one hundred children to her home on Christmas Day, and with the help of her parents and sister, none of them Christian, gave the children a wonderful and joyous time. As she put it, "My family gave them refreshments, and I tried to give them Jesus."

Christmas Day, 110 braved the cold and their families' indifference to come to the 7:30 Communion in St. Margaret's Chapel. At 9:30, forty of St. Margaret's junior and senior high school students, who had reached a decision to become Christian and had finished the several months' Christian instruction course, were baptized. Each one had brought one or both of their non-Christian parents to witness the ceremony.

—D. S.



ST. MARGARET'S CHAPEL, TOKYO, at Christmas time. This chapel was erected with funds provided through the United Thank Offering in 1928.



Recent portrait of the Rt. Rev. Bravid W. Harris was painted in Paris this year

Church Has Role in Liberia

PROGRAM CLOSELY RELATED TO GOVERNMENT'S CONCERNS THE WHOLE MAN

THE Republic of Liberia, with its population of about a million and a half people, is in a period of its greatest development and growth. Liberia is now a free and independent republic and, as its chief executive has said, is working for the development of its natural resources. It is aimed toward improving the overall economic fabric and raising the standard of living of the Liberian people. Important steps have been taken in the program of general welfare.

By the Rt. Rev.

BRAVID W. HARRIS, D.D.

The educational system is being strengthened from the elementary to the graduate level. A new emphasis is being placed on the training of teachers and on scientific and technical education.

Cultivated crops are being encouraged in agriculture with stress placed

on the improvement of the food supply and the diet of the people. The development of poultry and livestock and of revenue crops such as rubber, cocoa, coffee, oil palms, and citrus fruits is being emphasized.

Public health, through the assistance of the World Health Organization and the United States Public Health Service, is being extended to all sections of the country. The program is especially concerned with combating the ravages of various

continued on next page

Church's Role in Liberia . . . continued

tropical diseases, in addition to promoting general health.

The Episcopal Church has an important role in this national development. Its program is closely related to that of the republic and is concerned not only with the religious welfare of the people but the educational and physical as well.

39 Village Schools

In the field of education, it operates thirty-nine elementary village schools which are staffed by native teachers. Instruction is given in Christian education, the catechism, and the services of the Church. There has been a gratifying response from the young people. Julia C. Emery Hall at Bromley, under the competent leadership of the Rev. and Mrs. James L. Tucker, is also maintained by the Church and has an enrollment of slightly more than one hundred girls. It is a secondary school with a special program of domestic science and continues the Christian education begun on the elementary level. At Cape Mount is the Episcopal High School which is made up of St. John's for Boys, with the Rev. E. Bolling Robertson as principal, and the House of Bethany for Girls, under Eleanore D. Ten Broeck, principal. New equipment has been installed, especially in the science department, and improvement has been made on the school property. A number of competent missionary teachers have been added to the faculty and the school now ranks among the first in Liberia. A regular program of religious education is carried on, both through the curriculum and through the services of the Church. Training is provided in mechanical arts and domestic science.

Some of these students later attend Cuttington College and Divinity School, Suakoko. A rebuilding program was begun in 1948 and there are now fifteen buildings and fifteen thousand acres of land, which is used for the agricultural program. In addition, there are liberal arts and education courses, and, in the seminary, the training of young men for the ministry. The Rev. Seth C.

Edwards is principal of the school and Fenton B. Sands and Paul M. Moss are training the students in scientific agriculture. Both the college and the seminary have a competent faculty.

The 122 churches and missions minister to about 75,000 baptized persons. This number is limited only by the available leadership which today numbers twelve Liberian clergy and eleven American clergy, including the five members of the Holy Cross Mission at Bolahun. In addition there are a few lay readers, catechists, and day school teachers. Four Liberian clergy were recently ordained and this is but the beginning of a program to send out younger clergy who are properly trained to minister to the needs of the people.

New Churches Built

Within the past few years, many improvements have been made on the church property and several new churches have been built. These have been built or are now under construction: Emmanuel, Grasfield; St. Thomas', Monrovia; Emmanuel, Marshall; St. Paul's, Greenville; St. James', Hoffman; St. Stephen's, Plebo, and extensive improvement and renovation has been made in Trinity Pro-Cathedral in Monrovia; Grace Church, Clay-Ashland; and

St. Mark's, Harper. A substantial part of the cost of these new buildings has been borne by the Liberian Churchmen.

The medical work centers around St. Timothy's Hospital at Cape Mount, which is under the direction of Dr. Marie L. Porter and Susan B. Landrum, R.N. In addition to the heavy clinical load of administering to about 6,500 patients a year, nurses and technicians are trained for the outstations and clinics in Cape Mount County. An important part of the work is at Massateen Leper Colony in Balomah where care is provided for approximately 100 inpatients. The colony is supported by the American Leper Mission and the Liberian Government. Care for children is available at St. Timothy's Hospital and also at St. Andrew's School in Balomah.

The Liberian government has given co-operation and confidence and has supported the work with subsidies for medical programs and the agricultural work at Cuttington College, and assistance in some of the day schools.

The Church is concerned with the whole of man, his mind, body, soul and spirit, and with making men more and more into the likeness of the Creator. The workers are devoted to the task of following Christ's example of giving and sacrificing themselves for the salvation and enrichment of God's children in Liberia.

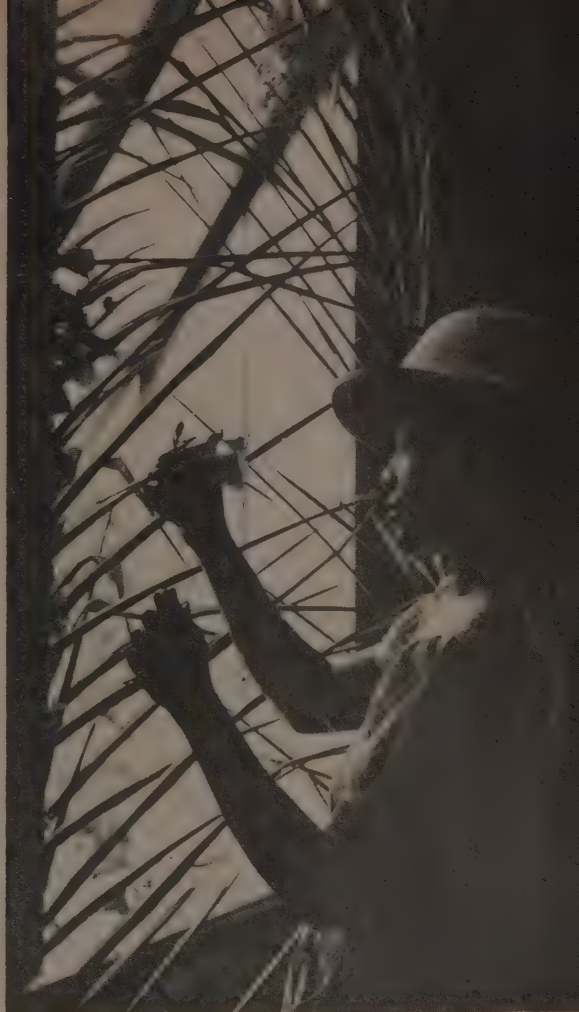




Griff Davis from Black Star

↑ **MINISTRY** of Church reaches into Liberia through chain of missions, such as St. George's, New Georgia (above), where the Rev. Paul M. Washington leads service. Special emphasis is placed on improving property; six new churches have been built or are under construction; three more have been renovated.

← **SCHOOLGIRLS** (left) at House of Bethany, Robertsport, Cape Mount, carry their books home after school. Bethany and St. John's together make up Episcopal High School, which offers fine religious training and courses with special emphasis on mechanical arts for boys and domestic science for girls.



Griff Davis from Black Star

JULIA C. EMERY HALL, Bromley (below), is another fine school for girls in Liberia. Above, one of students fixes decorations for graduation exercises. Higher education is provided by Cuttington College and Divinity School.

Griff Davis from Black Star

Philippine Priest Visits United States

FIRST NATIVE DEPUTY TO GENERAL CONVENTION

MANY Churchpeople, especially in the East, Midwest, and South, recently have had the unique opportunity of hearing the first Philippine clerical deputy to General Convention, the Rev. Albert Masferré. Mr. Masferré, a quiet and sincere man, deeply devoted to his Church, is also one of the Church's first Philippine priests. Everywhere he has gone, he has been enthusiastically received, and he, in turn, has been thrilled by "the warmth and friendliness of the American people."

He was born forty-one years ago in Sagada, a village in the Mountain Province of Luzon, where the Episcopal Church has been active for nearly half a century. He attended St. Mary's School there and later prepared for the ministry at St. Andrew's Training School, then in Sagada. He was ordained in 1941 and became priest-in-charge of All Saints' Mission, Bontoc, where he stayed for eight years. During this time, it became one of the most thriving missions of the Province.

During World War II, when American missionaries were interned by the Japanese, Mr. Masferré was one of two priests left to minister to the thousands of Church people in the Mountain Province. In spite of the terrible bombing and plundering of the islands, the two priests travelled through the province, bringing the services of the Church to isolated Christians. In the spring of 1945, the Church's buildings in Manila, Bontoc, Sagada, and Baguio were destroyed by American bombers. Mr. Masferré took refuge in his sister's home in a mountain village. From there he continued to visit his stations and look after his people.

He was later arrested and confined by the Japanese. On his release he was awarded the U. S. Army Medal of Freedom for his courage and resourcefulness in contributing to the welfare of the prisoners of war.

After the war, the people of the



The Rev. Albert C. Masferré

Philippines began the task of rebuilding their islands. Much of the Church's property had been destroyed and many of the missionaries and laity had been killed or their health ruined. Today most of the buildings have been repaired with the exception of the property in Manila.

In 1949, Mr. Masferré went to St. Benedict's Mission, Besao, which had been destroyed by the bombings. He is now chaplain at St. Luke's Hospital in Manila. St. Luke's Hospital buildings have been condemned for some time, but because of the high caliber of work which is done there, the hospital has been allowed to remain open. It is badly in need of repair, however, which must be achieved if the work there is to be continued.

Mr. Masferré's experience has been largely with the Igorot people, a Filipino tribe living deep in the Mountain Province of Luzon. The introduction of Christianity to these people meets many unique and difficult problems. The culture of the

people involves many superstitions and tribal customs. Their religion is one of fear, in which they believe that they are surrounded by evil spirits. Omens and taboos make up a large part of their religion. The Christian concept of a loving God is one which is almost an opposite of the deeply ingrained traditions of the people.

Mr. Masferré is enthusiastic about the growth of the Episcopal Church in the Philippines. There has been an increasing number of native ordinations during the past five years. Additional encouragement lies in the relationship of the Philippine Independent Church and the Episcopal Church. The three bishops of the Philippine Independent Church were consecrated in 1948 by American bishops and are now striving for valid ordinations for all their clergy and are working on a prayer book. The Episcopal Church numbers about thirty-five thousand communicants and the Philippine Independent Church about two million.

Mr. Masferré's election as clerical deputy is a significant indication of the increasing independence and growth of the Church in the Philippines. His presence at General Convention and his recent visits through the country have created new interest in the Church in the Philippines.

For Service Wives

THE United Thank Offering has a special Armed Forces service committee which receives offerings of Churchwomen whose connection with any branch of the Armed Forces makes it impractical for them to contribute through a parish.

This committee recently received unprecedented recognition when, after the death of a Naval officer's wife, her family requested that friends, instead of sending flowers, send contributions to the service committee for the UTO.

LET US PRAY

For Advent

COME among us, O Son of man, in thy glory, and father the nations before thee. So shall thy righteousness judge our sin, thy strength our weakness, and our wayward thoughts be measured by thy truth. Then in thy power lift us, we pray thee, to that kingdom prepared for us from the foundation of the world, where, with the Father and the Holy Spirit, thou reignest, Son of God, world without end. *Amen.*

GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought; who liveth and reigneth with thee and the Holy Spirit, one God world without end. *Amen.*

Radio and Television

continued from page 12

considered in terms of hours used, audiences reached, lives touched, parishes and individuals involved, the whole sweep is tremendous.

Looking at the whole picture regionally for a moment, there are programs on the air in all parts of the Church, even in the Hawaiian Islands. Tabulated by provinces: I, 67 programs; II, 70; III, 96; IV, 127; V, 54; VI, 45; VII, 73; and VIII, 70.

That is a lot of religious radio and television, the influence of which is incalculable. After auditioning samples from coast to coast, the National Council's Division of Radio and Television is very pleased about the quality, excellent format, and high degree of know-how evidenced. Not only are the individually produced programs given a lot of careful preparation, but in many instances good promotion has made an established place for these programs in the community. The Very Rev. James M. Malloch in Fresno, Calif., for example, has participated in a weekly Radio Forum for Better Understanding, with a rabbi and a Roman Catholic priest, for fifteen years, which is advertised by a dignified and attractive brochure, *Interfaith Forum: An Adventure in Friendship*. Several parishes print "coverage maps" and present graphically the area of their outreach. One parish has a well-de-

veloped, intensive, publicity plan combining stickers for letters, cards for person-to-person distribution, posters giving the content of each

continued on page 24



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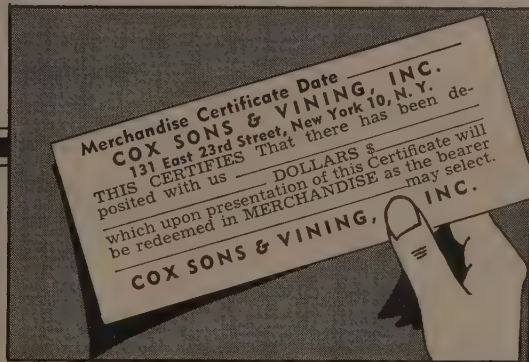
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Radio and Television

continued from page 23

week's program, and articles in various local papers. Another parish does a co-operative Sunday program with three other churches and they combine their advertising in an attractive folder for wide distribution. One large city parish has broadcast the Sunday morning service for twenty-five years.

Some Programs are Sponsored

While most of the time used is on a sustaining basis, several parishes believe so strongly in the value of this medium of evangelism they are buying time and find the results amply justify the comparatively large financial outlay. A few programs are under commercial sponsorship of one kind or another with some local merchant providing the air time, but the clergyman donating his services.

A large number of these programs are covered by routine descriptive titles, like Church Service or Morning Devotions. But there are others which attempt to capture listeners and viewers through rather unusual titles, such as The Cathedral Hour, The Gospel for Today, Let's Talk It Over, Religion in Plain Clothes, Choir Loft, The Hymn Book, Bible Quiz, Invitation to Religion, Conversations with You, The Morning Watch, The Parson's Study.

The stations used range all the way from a small 500-watt transmitter, barely covering a moderate-sized town, to a large 50,000-watt transmitter which covers about one-fourth of the country.

In one instance, at least, a diocese has a miniature network of eight stations within the diocese which provides saturation coverage for the fifteen-minute weekly Cathedral Hour.

In analyzing the returns of the survey, the bulk of the programs is concentrated on Sunday services, usually in a rotation scheme with other local churches, and some form of daily or weekly devotional talk, again usually in co-operation with the local ministerial association.

Today network time is very scarce and not much of it is available to the Episcopal Church. Therefore, the

continued on page 25

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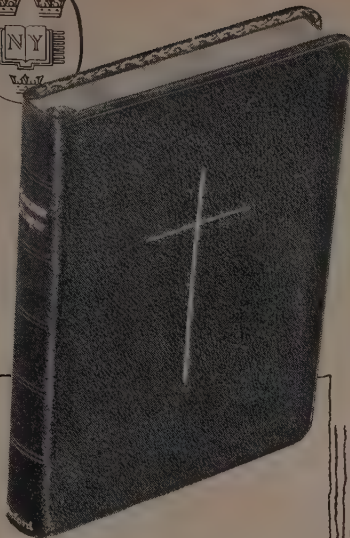
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Radio and Television

continued from page 24

local outlet is the Church's greatest opportunity in radio and television. That is why the clergy and laity must be on the lookout for more time on the air, either co-operatively with other churches, or on their own, and must give serious consideration to the production of the best possible material to be used at the best available time.

New programs are being developed all the time. Now that television is an imminent possibility in most communities, the number of such programs will increase. Alert clergymen and laymen are seizing opportunities as they come and are creating and selling good radio and television programs to the stations.

Too often, however, the fine zeal of the local rector is allowed to slack off after a few weeks' regular grind in addition to his already overburdened life, even when the spot to be filled is only his regular turn in the ministerial association's daily devotional or Sunday service. So the national Church must step in and uphold his hands. There are several radio series now in the process of completion: Devotional Reading of the Bible, with Parson Jim; Miniature Church of the Air; Great Hymns of the Church; Haven, short devotional inserts; and others.

Clergy Attitudes Illuminating

The comments received, along with the questionnaire, are illuminating concerning the attitude of the clergy to radio and television at the local level. This is just where the National Council feels it can make its chief contribution. The better use of radio and television by the parish parson is the most fruitful field for the Church in these media. Through regional workshops and institutes; through printed material, such as *Broadcasting Religion*, now available from the Broadcasting and Film Commission, 220 Fifth Avenue, New York 1, N. Y., at \$1; through diocesan clergy conferences, through seminary seminars, the techniques of radio and television will be learned.

The comments on the questionnaire cards reveal four very interesting and encouraging facts:

An eagerness not to overlook a

continued on page 26



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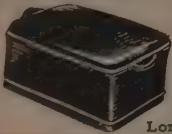


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Radio and Television

continued from page 25

single opportunity to bear witness
for Christ.

An earnest desire to better the pro-
grams, both as to content and tech-
nique, with requests for material and
inquiries about workshop attendance.

December on Your Radio-TV

- 14 Church of the Air. CBS. 10:30-
11 a.m.
- 20 A Visit from St. Nicholas. (see
page 12) NBC. 5-5:30 p.m. EST
- 21 St. Bartholomew's Choir. CBS.
10-10:30 a.m.
- 24 Christmas Eve Service from
Washington Cathedral. CBS-TV.
11-11:55 p.m.
- 25 Christmas Day Service from
Washington Cathedral. NBC-TV
and NBC Radio. 11-12 Noon.

A sense of pioneering in new pro-
gram types, a proposed Sunday
school of the air.

A willingness to undertake the
heavy extra load of a regular radio
or TV schedule as a part of the task
in Christian evangelism.

The Division of Radio and Tele-
vision soon will be of help in meet-
ing requests for programs to fill local
needs, through the studio facilities
recently prepared at National Head-
quarters, 281 Fourth Avenue, New
York 10, N. Y. It also will recom-
mend books and pamphlets in the
field of special interest to the clergy
who are on the air. But regardless
of service rendered at the national
or the local level, the basic philoso-
phy is this: The human voice is
God's instrument, held in trust by
every Christian, and thousands are
waiting for the right voice to speak
the right word to penetrate their
deafness, indifference, hardness, or
timidity; and that voice may be
your own.

*How then shall they call on Him
in whom they have not believed?
And how shall they believe in Him
of whom they have not heard? And
how shall they hear without a
preacher? And how shall they
preach, except they be sent?*

Jesus called us to be fishers of
men, literally to lay hold of other
men and capture them for Him,
that I might by all means save some.

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CHURCHMEN IN THE NEWS

Literacy Teacher in India

LITERACY for the masses of India is an important part of that young republic's five-year plan. To aid in its program, Richard Cortright, young literacy teacher, recently went to India under the sponsorship of the Division of Foreign Missions of the National Council of Churches.

Until Christmas he will be working in and around Delhi with Frank C. Laubach, the man who has taught more people to read and write than any other single individual. After Christmas, Mr. Cortright will go to Allahabad Agricultural School in northeast India, where he will spend the next six months setting up a program for training Indian literacy workers to teach their own people to read and write. He pointed out recently that there are 150 languages in India and people from different parts of the country frequently do not understand one another. Only two per cent of India's three hundred sixty million people speak English, but often it is the only common language in which they can converse. Since there are so many different languages, Mr. Cortright's main work will be to devise teaching techniques for Indians to reach their illiterate countrymen. Another goal he has set for himself while in India is to work out methods of teaching Hindustani, the official language, to American missionaries going to India, and English to Indians.

Before going to Delhi, Mr. Cortright spent this past summer setting up a literacy pilot program among Puerto Rican migrants at Brant, N. Y. (see pages 16, 17). There he held classes for the Spanish-speaking workers in which they learned basic English phrases useful in buying food, clothing, and drugs, and in working on the farm. A visitor to one of his classes at Brant said:

"I have never seen a more enthusiastic, tireless, and skilled teacher than Cortright. His response from the group I observed was one hun-

dred per cent. He began his class with only ten on hand, as work in the fields had stopped early that day and many of the men were not back from town. As the evening progressed, workers kept dropping in, so that at the end of the lesson there were thirty to thirty-five men there.

They were all earnest, intent, and responsive."

A census of the migrants at Brant showed that about nine per cent were illiterate. To help correct this situation, Mr. Cortright set up small groups of two or three to learn the

continued on next page

Advertisement



Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded. IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

CCF assists children in 97 orphanages in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Indonesia, India, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Malaya, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany. You can adopt a child in any of these countries for ten dollars a month and the child's name, address, picture and information about the child will be furnished. Correspondence with the child is invited. Smaller gifts are equally welcome. God sees not the coin but the heart that gives it.

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Churchmen ... continued



RICHARD CORTRIGHT (left) helps Puerto
Rican migrant at Brant, N. Y., learn
English

ABC's of Spanish with *Cómo Enseñar a Leer* (How to Learn to Read). To supplement this work he showed filmstrips about world literacy and English and Spanish motion pictures. He believes that migrant literacy is a golden link in the chain of Pan-American friendship. It is an immediate opportunity for the Church to show Christianity to men away from home.

Working with Puerto Ricans was not a new experience for Mr. Cortright, for he taught English one summer in a Puerto Rican college. While there he became aware of how important it is for missionaries to learn something of the culture and language of the people whom they are trying to reach.

A graduate of the University of Michigan, he prepared himself for his present career at the University of Indiana, where he earned his Master of Arts degree in linguistics. He also spent one year at the Hartford School of Linguistics. He speaks French, German, and Mandarin. During one summer he taught English to Polish, Hungarian, Latvian, and Czechoslovakian displaced persons.

A native of South Bend, Ind., Mr. Cortright is a communicant of St. James' Church there. While at Brant he became a lay reader in the Diocese of Western New York. A

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Churchmen... continued

dark-haired young man of twenty-five, Richard Cortright exudes boyish enthusiasm while at the same time exhibiting a mature command of his subject. He firmly believes that literacy and Christianity go hand in hand. Borrowing a phrase from the Moslems who refer to Christians as "the people of the book," he feels that "the book" is important to the spread of the Christian doctrine. He considers the literacy program a tremendous possibility for Christian missions and hopes that more of his fellow Churchmen will join him in this fascinating work of opening the world of letters and Christian love to the countless illiterate, un-churched peoples around the globe.

• The Rev. C. GRESHAM MARMION, Jr., Missionary Bishop-elect of Spokane (FORTH, November, page 19), has declined his election. . . . The Rev. CHARLES R. STINETTE, JR., former rector of Ascension Church, Rochester, N. Y., is now associate warden of the College of Preachers.

• The Rt. Rev. JOHN B. WALTHOUR, Bishop of Atlanta, died October 28. He was consecrated January 9. . . . ALEXANDER C. NAGLE, a member of the Trust Funds Committee of the National Council, recently was re-elected president of the clearing house committee of the New York Clearing House Association.

• The Rev. E. FELIX KLOMAN was installed as tenth dean of Virginia Theological Seminary, Alexandria, Va., on October 15. . . . EDWARD McCREADY, former head of the biology division of the Atomic Energy Commission, was installed as eleventh vice chancellor and president of the University of the South, Sewanee, Tenn., on October 10.

• The Ven. ARTHUR F. NIGHTENGAL, Rector of St. Paul's Church, Panama City, since 1922, and Archdeacon of Panama since 1941, retired in September because of ill health. The Rev. LEMUEL B. SHIRLEY, Rector of St. Peter's Church, La Boca, succeeded Archdeacon Nightengale as

rector of St. Paul's on October 1. . . . SAMUEL T. BAILEY, retired headmaster of Christ Church Academy, Colón, Republic of Panama, recently died.

• Deaconess MARGARET PEPPERS (FORTH, January, 1943, page 23), for more than thirty years a missionary, working in the Philippines and with the Japanese in the United States, died on August 27.

• Chaplain FREDERICK H. WIELAGE received the Army Commendation Ribbon for his service in the Far East Command. . . . The Rev. ROBERT E. WOOD (FORTH, March, 1952, page 19), a China missionary for more than fifty years, died on November 10.

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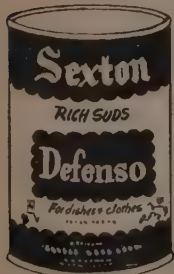
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continued from page 5

place where vestments of any kind are mentioned is in the rite of Consecration of Bishops. Nor does the Prayer Book say how the bread and wine for the Communion are to be prepared and presented at the altar. It only tells us when they are to be offered."

As for sacramental worship, "At the heart of the Church's common worship are certain signs and symbols that have been given to it with a special grace, a grace expressly promised of God. These are the sacraments. Unlike other signs, sacraments are actual instruments of grace. They convey the very grace they signify." Would that language as clear as this could be substituted for the labored phraseology of the second answer on page 292 of the Prayer Book, where the meaning of the word *sacrament* is supposedly made plain to a child!

In the chapter on The Holy Communion, which is of great excellence, two passages call for special mention. Mr. Shepherd gives as beautiful and reasonable an exposition of the Consecration Prayer as I have ever read in less than two pages. Many a theologian, trying to say the same thing, stumbles over a thicket of technical terms; but here we have, instead, straightforward English stating a divine-human transaction of the deepest import.

Another valuable contribution is made on pages 156-159, where we recapture the often lost significance of the Offertory as an action in which we are "bound up" because the things offered are "the fruit of our labor upon God's creation." "How can Christians," asks Shepherd, "break bread together in God's house," or "ask God to make this bread for them Christ's Body, unless they are deeply concerned for economic and social justice?" Again (page 163), "Communion involves also our union one with another. . . . There is no impenetrable wall between the sanctuary and the street." Indeed, there are two kinds of God-centeredness: the kind that makes you forget yourself and your fellowmen in a dreamy trance, and the kind that makes you aware of

continued on page 32

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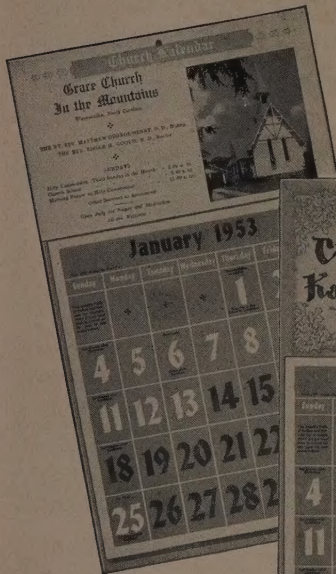
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continued from page 30

yourself as related to all the other children of God. Only the second is Christian.

Since it is the usual function of even a brief review to mention at least one item, if there is one, concerning which the reviewer is less than enthusiastic, let it here be recorded that when Mr. Shepherd deals with Morning and Evening Prayer (pages 123-140) he exhibits less appreciation than the present reviewer thinks they warrant. Not that any essential historical facts are omitted; but between the lines there is no warmth and there are many negatives. For example, "The Daily Offices and the Litany are not essential to the Church's life in the sense that the Sacraments are." Of course! But for a first sentence in a section labeled The Importance of the Offices, such a statement has the feel of a dash of cool water. Again, "The obligation . . . to observe the Daily Offices . . . does not arise from obedience to a direct command, but from an inward compunction of the spirit." Could this possibly be the Holy Spirit?

If we turn from this chapter to the pages written by Evelyn Underhill in her magnificent book *Worship* (New York, Harpers, 1937), we find ourselves in a different atmosphere, for there are a fire, a glow, a communication of excitement, which are lacking in the studiously correct catalog of virtues Mr. Shepherd sees in the Divine Office.

The *Worship of the Church* is, however, a first-rate book that Massey Shepherd has given us, and if Episcopalians will read it they will learn a lot that it is good for them to know.

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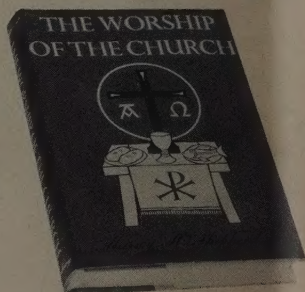
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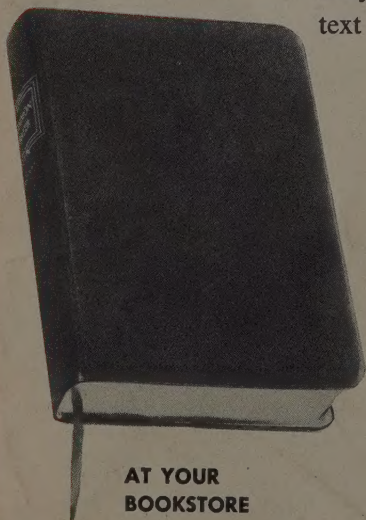
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